S. AVGVSTINES MANVEL.

Conteining ſpecial, *and piked meditations,* and godlie praiers:

Drawne out of the word God, and writings of the holie Fa-*thers, for the exerciſe of* the ſoule.

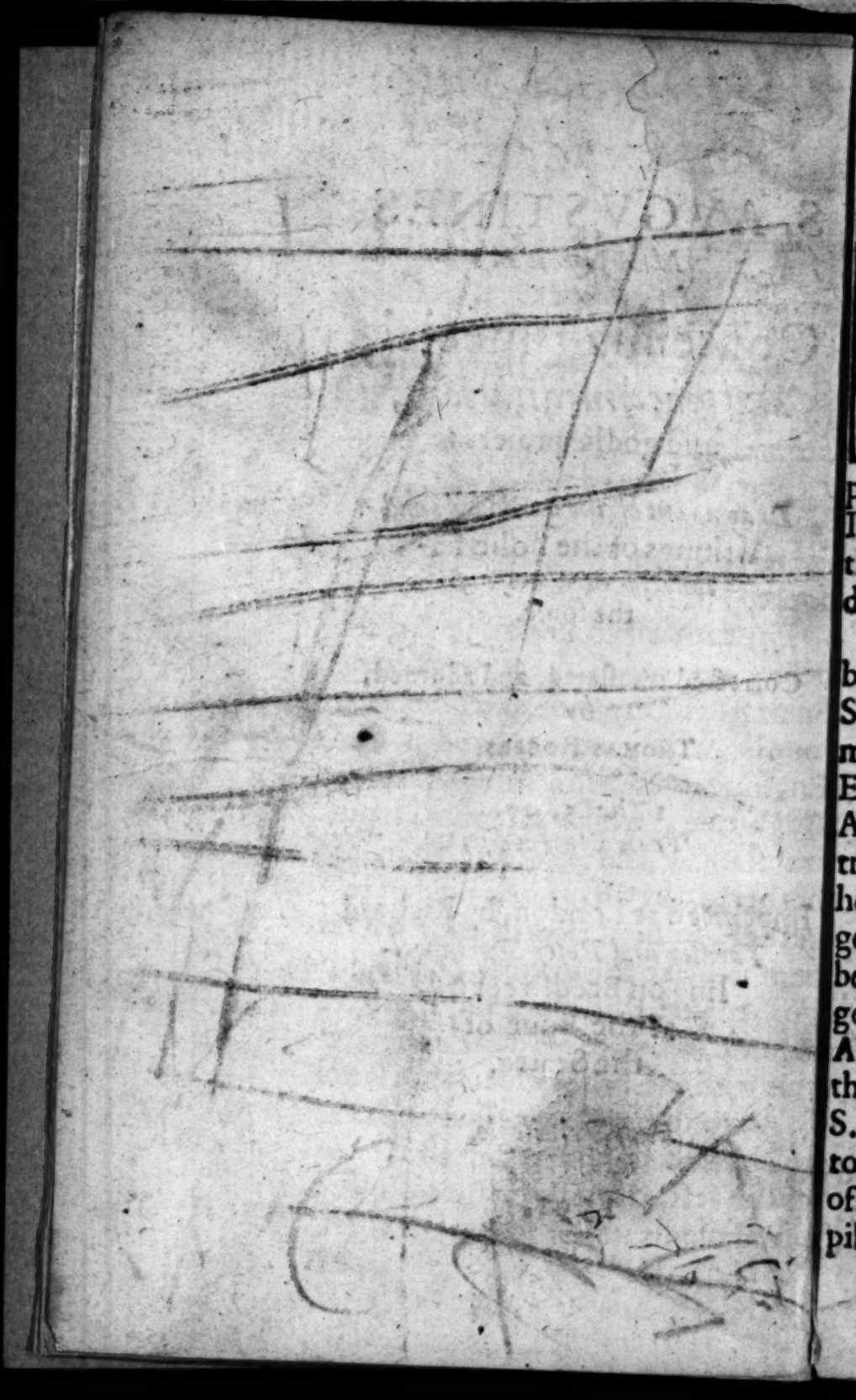
Corrected, tranſlated, and adorned, *by*
THOMAS ROGERS.

1 Theſ. 5, 17.
Praie Continuallie.

Imprinted at London, by Richard *Yardley and Peter Short, dwel-*ling on Bredſtreet hil, at the ſigne of the Starre.

Cum Priuilegio.

1591.



A Preface vnto the Reader.

THis Manuell ſo liked mee, and the well acceptinge of other bookes whiche I haue publiſhed to the ſame purpoſe, ſo pricked me forward, that I thought it requiſite to ſette foorth the ſame in ſuche order as I haue done.

The rather I tooke this in hande before anie other in the workes of Saint Auguſtine, becauſe this commonlie hath beene annexed in our Engliſhe toong vnto thoſe of ſainte Auguſtine, which alreadie I haue tranſlated, and therefore that, as hetherto they haue ben ioyned together, ſo hencefoorth they maye be, if it ſo like the owners, I thought good to doe this afore anye other. Againe, whoe ſo wil dulie compare this with the other, eſpeciallie with S. Auguſtines praiers, ſhal find this to be euen an abſtract in a manner of the reſt, containing ſpeciall and piked meditations in fewe wordes,

which in other bookes bee more at large. Finallie, had this booke neyther been ioyned, nor yet had ſuch affinitie with the other of ſaint Auguſtine alreadie in Engliſhe: yet ſo ſingularlie diuine are the prayers compriſed in the ſame, that well I could not publiſh any other, before this were finiſhed.

1 This booke why called a Manuell.

I do cal this booke, as alſo the Author doth, a Manuel, becauſe my wiſh is, that Chriſtians woulde vſe, and haue it in their hands, not one lie when they are at home in theyr chambers, and ſtudies priuatelie, but alſo when they are abroade in the fieldes, gardens, and elſewhere idlelie: and that not to dandle, and to handle onelie, but diligentlie and zelouſlie, as the part of Chriſtians is, to read the ſame for their ſpiritual exerciſe.

2 Author of this booke, who.

Touching the Authour, whoe hee was, I dare not directlye ſette downe. For in ſome copies I finde, that S. Auguſtine made the ſame, in others it is flattelye denied.

Therefore, although it bee entituled S. Auguſtines Manuell: yet is it in none other ſenſe applyed vnto him, than are diuers Pſalmes in

in the Pſalter, entituled Dauid his Pſalmes, whiche happilie Dauid neuer ſawe, muche leſſe indighted. Notwithſtandinge, were ſaint Auguſtine the Authour of the ſame, or were hee not, it skilleth not greatlie. For the matter it conteineth is verie ſpirituall, godlie, and neceſſarie: and wiſe menne either doo not reſpecte the Author, or not the Author ſo muche as the matter; nor ſo much who writeth, as what is ſet downe.

3 *The Argument of this booke.*

The Argumente of this Booke is doubtleſſe verie good, either holye Meditations, or praiers: the one whereof, whiche is a meditation (as Bernard noteth [a]) teacheth vs what is wanting, the other, to wit praier, obteineth that whyche wee want; Praier bringeth vs vnto the ende of our iourney, Meditation ſheweth the waie; to conclude, by meditation we confeſſe the dangers hanging ouer our heades, and by prayer wee eſcape them, thorough the grace of our Lorde Ieſus Chriſt. Of theſe this whole bodie doth conſiſt.

[a] *D. Bern. in die S. Andreæ ſerm. 1*

4 *The occaſion why this booke was made.*

The occaſion of making this treatiſe was this. The author conſi-

ſidering the frailetie of al menne in generall, and eſpeciallie his owne weakeneſſe in particular; and ſeeking ſome proppe to ſtaie himſelfe from falling, founde none ſo ſure a ſtaie againſte the engines of Satan and his limmes, as continual meditation and praier. And therefore out of the meditations and praiers of the fathers (for ſo he ſaith) hee gathered this booke, as a pretious iewell alwaye to bee carried aboute him, both to keepe him from ſecuritie, and to inflame the zeale of godlines within him when he waxed colde.

5 Method of this booke.

The methode (for that is another circumſtance to bee noted in anie booke) is verie exquiſite: for neuer did Goldſmith more cuninglie diſpoſe, eyther pretyous ſtones in a Iewell, or linkes in a golden chaine, than are bothe medytations in this Manuell, and the ſentences in eache meditation, and eache phraze well nighe in euerye ſentence.

6 Vſe of this booke.

Laſte of all, howe neceſſarie this, and ſuche like bookes are for thys preſent time, hee wil confeſſe that calleth into remembraunce the great

great and general corruption of al mankinde, and waigheth by what sleightes and subtleties bothe the Diuel seeketh to deuoure, the flesh to entangle, and the worlde to drawe vs headlong vnto perdition: whiche to auoide, we haue none other remedie, besides earnest, godlie, and continuall praier. This made bothe our Sauiour to commaunde vs to *Watche and Praie* [b]; and S. Paule to bid vs, *Praye continuallie* [c]; and Cyrill to breake into these words [d], *Be thou idle neither in the daie time, nor in the nighte: and when sleepe is gone from thine eies, euen then let thy mind be occupied in praier.* Hetherto agreeth that of Hierom [e], *When you goe abroade praie, when you returne home, praie, before meate, praie, and before you go to rest, praie.* The reason Augustine doth yeeld. *For praier is, as a sacrifice vnto God. so a scourge vnto Satan* [f]. Vse therefore that which God delighteth in, but neuer doe that which liketh satan, that is, neglect not praier.

[b] Mar. 12, 39
[c] 1 The. 5, 17.
[d] *Cyril, prae. sat. Catech.*
[e] *Hierome in Epist.*
[f] *August. in serm.*

One Chapter you shal find in this booke, lesse than is in the Latyne coppie: and yet moe by twoe, than hetherto hath bene in English. The

addition, I doubte not, will like you, but the omiſſion of a Chapter ſome perhaps wil miſlike, which notwithſtanding was done neither of negligence vnwittinglie, nor heddilie of preſumption, but with good aduiſement, that thy zeale might not bee cooled by the reading thereof. For it containeth ſtrange, that I ſay not erronious doctrine. as that *Vnicuique propria voluntas eſt cauſa ſuæ damnationis vel ſaluationis*; that, *Bona voluntas Deum ad nos deducit, & nos in eum dirigit*; that *Per bonam voluntatem Deum diligamus, Deum eligimus, ad Deum currimus, ad Deum peruenimus, & eum poſſidemus, &c.* which ſentences being contrarie vnto the truth, and ſauoring of a ſuperſtitious time were better quite omited, than tranſlated to the infecting of ſome, or offence of any.

8 *Manuel cap.* 25

Manuel cap. 11.

Againe, another Chapter there is, though not cleane left out, yet applied from an il, vnto a good purpoſe, as the eleuenth Chapter, wher that which was ſpoken either of the ſacrifice of the altar, is applied vnto our Sacrament of thankeſgiuing, or of the real and carnall preſence of Chriſt, vnto his ſpirituall beeing at the

the Communion And theſe are the things corrected in this booke.

To conclude, whatſoeuer is done either in tranſlating, correcting, quoting, or publiſhing this booke, is all done for thy edification, and to prouoke thee vnto this godlie exerciſe of praier. For a better meanes thou haſt not to keepe thy ſelfe in ỹ feare of god than it is. Therfore the more zealous, godlie, and learned bookes to this purpoſe are publiſhed, the more thou haſt to praiſe God, and be thanke-ful.

The 15. of Iulie, Anno 1581

Yours in Chriſt,

THO. ROGERS.

The Authors Preface.

FOrsomuch as we are placed amõg manifold snares our desire of Heauenlye things soon waxeth cold and therefore wee doo stande continuallye in need of helpe, that so often as we slip aside, wee may, being wakened out of securitie, run back vn to our God, whoe is the true, and the soueraigne hapines.

In

In consideratiõ wher of, not of rash presumption, but thorough the great loue I beare vnto my God, I haue taken in hand this treatise for the aduancement of his glorie, to the ende I might alwaies haue about me a short abridgement of such thinges as concerne my God, collected out of the moste piked sentences of the holie fathers, that so often as I waxe colde, I might be enflamed againe with

an

an hot burning desire of him, thorough the fire which the reading there of should minister.

Now O my God, whom I doo seeke, whom I doo loue, and whome both with hearte, and with mouth, and with all my strength, I bothe glorifie and worship, assist me.

Truelie my mind consecrated to thy seruice, inflamed with thy loue, coueting, sighing, desiring onelie to see thee, hath none other delight,

but

to talke of thee, to heare of thee, to wright of thee to conferre of thee, to meditate oftentimes of thy fame, and gloryous eſtate, that thy ſweete remembrance maye bee ſome refreſhing for my ſoule amidſt the raging ſtormes of this wretched world.

Vnto thee therefore do I calmoſt earneſtlie vnto thee doo I crie alowd from the bottome of my hart.

And when I call vnto thee,

thee, I call vnto thee in my ſelfe: for vnleſſe thou wert within me, I ſhould not be at al; and were I not in thee, thou ſhouldeſt not be within me.

Thou art in mee, becauſe thou remaineſt in my memorie, through it I haue knowne thee, and therin I find thee, when I do remember thee, and take delight both in thee and of thee, of whom, thorough whom, and in whō are al things.

A godlie Booke, conteining *ſpecial, and piked* meditations, and *praiers.*

Chap. 1.

Of the wonderful eſſence, or being which God *hath.*

O LORDE, thou filleſt Heauen and Earthe [a]: bearing vppe al thinges [b], and yet not burthened; fillinge all thinges [c], and yet not included; alwaies working [d], and yet euer quiet; gathering, and yet lacking naught [e], ſeking [f], and yet wanting naught;

Thou loueſt entirelie [g], yet thou burneſt not; thou art gelous [h],

[a] Hebru. 1, 3
[c] Ecl. 23, 28
[d] Iohn. 5, 15
[e] pſal. 50, 8
[f] Luk. 15, 4.
[g] Wiſ 11, 23
[h] Exo. 20, 5

lous, and yet ſecure.

i Iere. 26, 3. Thou repenteſt[i], and art not
k Pſal. 79, 5 greeued; thou art angry[k], but neuer impatient;

l Wiſ. 7, 27 Thou changeſt thy words[l],
m Mala 3, 6 but not thy counſel[m]: Thou receaueſt what thou findeſte, and yet neuer diddeſt loſe the ſame;

n Pſal. 50, 8 Thou art neuer needy[n] and yet glad when thou gaineſte; at no time couetous, and yet exacteſt vſurie:

Thou art bountiful, to whom thou oweſt naught; and manye are bountifull, to binde thee vnto them: Yet who hathe aughte whiche is not thine?

o 1. Cor. 7, 4

p 1. Petri. 4 Thou paieſt debts[p], owinge naught; thou forgiueſt debtes

q Mat. 18, 23 [q]; and yet forgoeſt naught.

r Iob. 23, 8. Thou art euerie where[r], & euery where al whole.

Thou maieſt be vnderſtood,

but

but not ſeen [f], & art no where abſent [t], yet farre thou art from the cogitations of the wycked [u].

[f] Iohn. 1, 18
[t] Eccl. 23, 18
[u] Pro. 15, 26

Yet art thou not abſent there where thou art farre off; For where thou art not to ſhew fauour, thou art to execute vengeance;

Thou art euerie where preſent [x], and yette maiſt hardlie be founde:

[x] Ecc. 23, 18

Thou ſtandeſt ſtil when we followe thee; yet can wee not lay hold vpon thee:

Thou poſſeſſeſt al things [y], filleſt al thinges [z]; enuironeſt all thinges [a]; ouerpaſſeſt all thinges [b]; and beareſt vppe al things [c].

[y] Pſal. 50, 8
[z] Ier. 23, 24
[a] Ier. 32, 18
[b] Pſa. 139, 7
[c] Heb. 1, 3.

Thou teacheſt the hearts of the faitheful [d], without noiſe of words:

[d] Iſa. 54, 13

Thou art neyther ſtroughted out by place [e]; nor changed

[e] Ecc. 16, 18

[f] Psa.102.24 ged by time[f], nor haue acceſſe and receſſe:

Thou dwelleſt in the lighte [g] 1 Ti.6.16 that none can attaine vnto [g], whome neuer man ſawe, neither can ſee:

Abiding quiet in thy ſelfe, thou goeſt euery where about the whole world:

For thou canſt not be cutte, and deuided, becauſe thou truelie art one[h]; nor yet be brou- [h] Deut.6.4. ght into partes: but beeing whole, thou poſſeſſeſt, filleſt lightneſte, and enioyeſt the whole.

Chap 2
Of God his vnſpeakeable knowledge.

WEre ỹ whole world repleniſhed with Bookes: yet coulde not thine vnſpekable knoweledge bee vttered foorth.

foorth. For, becauſe thou art indeed vnutterable, thou canſt by no meanes be either written, or concluded.

Thou art the fountaine of heauenlie lighte; and the Sun of eternal brightnes.

Thou art great without quantitie, and therefore vnmeaſurable[a], and good without qualitie, and therefore indeed and ſoueraignlie good[b]: yea to ſay the truthe, there is none good, but thou alone[c]: whoſe wil is a worke, and whoſe wil is habilitie:

Who, euen becauſe it was thy pleaſure, diddeſt make all things, which thou haſt created of nothing[d]

Who poſſeſſeſt all the creatures[e] without anie lacke; and gouerneſte them[f], without paine, and ruleſt them[g] without wearines; for there is nothing,

[a] Iob, 23, 8
[b] Iam. 1, 17.
[c] Mar. 10, 18
[d] Geneſ. 1, 1
[e] Pſal. 58, 8
[f] Ioh. 5, 17.
[g] Mat. 11, 25

thing, either of things on high or of thinges below, that can diſturbe the order of thy gouernment:

Whoe art in al places without any place, and containeſt all thinges without incloſure,

hIere.23,19 and art preſent euerie where[h] without ſeate or motion:

iEcc.15,20 Who neither art the author of ſin[i], which thing onlie thou

kPſal 11,5. canſt not doo[k], who canſt doo

lExod.6,3. al things[l]; neither haſte thou been ſorie for ought thou haſt done:

Of whoſe goodnes we were

mGen.1,26 created[m], of whoſe iuſtice

nDani.9,14 wee are puniſhed[n], of whoſe

oGala.3,13 mercie we are ſaued[o].

Whoſe almightines dooth gouerne, rule, and fil al things

pIer.23,24 [p], which it hath created:

Neither in ſayeng, thou filleſt al things, meane wee that they conteine thee, but how

they

they rather bee conteyned of thee, neyther by partes filleſt thou al things, nor yet may it be thought, that euerie thinge according to the greatnes of the quantitie it hathe, receaueth thee, that is, the greateſt thinge more, and the ſmalleſt thing leſſe, thou rather beeing in al things, or more truelie al thinges in thee [q]:

Whoſe omnipotencie inclo ſeth all thinges, whoſe power none may eſcape [r].

For whoſoeuer hath not thy fauor, can by no meanes auoid thy diſpleaſure [s].

[q] A&. 17, 28

[r] Pſal. 13, 9

[s] Reu. 6, 15

Chap. 3

The deſire of that ſoule which hath a feeling of God.

FOR thee then I doe call into my ſoule, O moſt gratious GOD, whiche thou

thou prepareſt to receiue thee through the deſire which thou enſpireſt into the ſame.

Oh, enter thereinto, I beſeeche thee, ioyne it to thy ſelfe, that bothe thou mayeſt poſſeſſe that which thou haſt not onelie made[a], but alſo renewed[b]; & I maye enioie thee as a ſeale vpon mine hart.

a Gen. 1, 25 Coloſ. 3, 10
b Ro. 5, 15.

Mercifull God, I beſeeche thee, forſake him not whiche calleth vppon thee nowe: for before euer I could call vppon thee, thou diddeſt not call me onlie[c], but alſo ſeeke me[d], to the ende that I thy ſeruaunte might ſeeke thee, & thorough ſeeking finde thee, and beeing found, loue thee.

c Rom. 8 30
d Luk. 15, 4

I haue ſoughte, and I haue found thee O Lorde, graunt that I may loue thee.

Increaſe my deſire, & grant my requeſt: for though thou giue

giue me al things which thou haſte made, yet vnleſſe thou giue thy ſelfe withal, I thy ſeruant ſhal neuer be ſatisfied.

Wherefore beſtow thy ſelfe vpon me, ô my God, beſtowe thy ſelfe vpon me.

Lo, I do loue thee; and if too little I loue thee, my deſire is to loue yet more entirelie.

I loue thee I ſaie, I long for thee, I am much delighted to thinke vpon thee.

Behold, while fro my heart I do ſighe, and cal into my remembrance thine vnſpeakeable kindnes, the burthen of my fleſh ỹ leſſe greeueth; trouble ſome cogitations the leſſe inuade, ỹ waight of mortalitie, & miſeries do not ſo loade me as they were wont; all thinges are huſh, euerie thing is quiet.

Mine hart burneth, my mind is iocund, my memorie freſh,

mine

mine vnderstandinge cleere, and al my spirit, inflamed thorough the desire of thy sighte, perceaueth howe it is rauished with the loue of thinges vnseene.

Let the same my spirit take the winges as the Eagles[e], let it flee, and not be wearie; lett it flee, and neuer faint, vntil it come vnto the place whereas thine honour dwelleth[f], euen vnto the throne of grace, there at the table, where the supernal Citizens doo repast, to bee fedde from thine eies in greene pasture[g] by ỹ stil water Be thou our ioye[h], our hope[i], our saluation[k] & redemtion[l].

Thou which hereafter wilte bee our rewarde, bee thou our comfort.

Let my soule euermore seeke thee, and graunt that neuer it may ceasse to seeke, Amen.

[e] Isai, 40, 31
[f] Psal. 26, 8
[g] Psal. 23, 2
[h] Reu. 7, 15
[i] 1. Tim. 1, 1,
[k] Hos. 13, 9
[l] Isai. 44, 4

Chap.

Chap. 4.

The miſerable eſtate of that ſoule which neyther loueth *our Lord and Sauior Chriſt,* nor ſeeketh after him.

WOe to the wretched ſoule, which neyther ſeeketh, nor loueth Chriſt: ſuche a ſoule abideth both drie & miſerable.

He looſeth his life time, that loueth not thee, ô God. And he that would liue, but not to ſerue thee, is doubtles nothing, and ſo to be accounted.

Hee which refuſeth to liue to thee, is alredy dead: and he that ſauoreth not of heauenlie wiſedome is a very foole[a].

[a] 1.cor.1.27

O moſte gratious God into thine hand I do commend, render and yeeld my ſelfe, through whome I both am[b], liue[c], and haue vnderſtanding[d].

[b] Gen.1,26
[c] Act.17,28
[d] Iam.1,17

In thee do I repose mine whole trust, confidence and hope, thorough whom I shal rise againe[e] liue[f], and rest.

[e] Ioh. 11. 25, [f] Iohn. 14, 6

Thee doe I long for, thee doe I loue, thee doe I worship, with whome I shall euerlastinglie abide, raigne, and be blessed[g].

[g] Reue. 21, 4

The soule whiche neither seeketh nor loueth thee, is a friend of the world[h], the slaue of sinne, subiect to al maner wickednes; neuer quiet, at no time secure.

[h] Mat. 6, 24

Therefore merciful Sauior, as for my minde let it attende on thee; my pilgrimage let it bee toward thee, and myne hart let it euen burne withe the loue of thee.

Let my soule rest on thee, my God, let it I saie, deepelie meditate of thee, let it sing out thy praises with ioy; and let this bee my comfort in this mine exile.

Let the shadow of thy wings bee

bee a refuge for my ſoule from the parching heate of worldelie cogitations. Let mine heart, a verie great ſea, ſwellinge with waues truſt in thee.

Thou which aboundeſt with al good dainties, and art a moſt lyberall beſtower of ſupernal ſatietie, ô god, giue thou food to the wearied, gather the dyſperſed, deliuer the captiuated, amende the parted.

Loe, he ſtandeth at the doore & knocketh: I therefore euen by the bowels of thy mercie, where by thou, the daie ſpring from on high hath viſited vs [i] beſech thee command the doore to bee opened to him which knocketh, that boldlie he may enter into thee, and reſt in thee, and be refreſhed of thee, the heauenly bread. For thou art the bred [k], and the wel of life [l], thou art the light of euerlaſting cleerenes [m], to con-

[i] Luke.1,78

[k] Iohn.6.35

[l] Iohn.4,13

[m] Re.21,23

clude thou art al things, wherof the rightous do liue, which loue thee.

Chap. 5.

A verie Christian desire of the soule after God.

O God, thou who art both the light of the harts[a] that see thee; and the life of the soules[b] that loue thee; and the strengthe of the mindes that seeke thee, giue me grace euermore to cleaue vnto thine holie loue.

[a] Iohn. 1. 9

[b] Iohn. 4, 13

O come, I praie thee, into mine hart, and make me drunke with the riuers of thy pleasures[c].

[c] Psal. 36, 8

It shameth, and it irketh me at the very hart euen to suffer those things whiche are doone in this wretched world.

The verie sight of worldly vanities

nities is a greefe vnto me; and to heare of these transitory things it doth trouble me much.

Helpe me, O Lorde my God, and cause mine heart to reioice in thee: come thou vnto me, that I may behold thee.

I am penned in this house of my soule, vntil thou come there into, and make it wider. It is ruinous, ô repaire the same.

Many things, I acknowledge and knowe are in it, which may offend thine eies; but alas who can make it cleane; or vnto whom else beside thee should I crie for helpe?

Clense me O Lord, from my secret faultes [d], keepe thy seruante also from presumptuous sinnes. [d] Psal. 19. 12 13

Giue me grace, ô sweet christ, ô good Iesu, giue me grace, I beseech thee, for thy loue & desire sake to laie off the heauie bur-

den of carnal deſires, and earthlie luſt[e].

[e] 1.Io.2.15

Let the ſoule ouer the fleſhe; let reaſon ouer the ſoule, let thy grace ouer reaſon beare ſwaie; and make mee bothe in bodie and ſoule euermore to obey thy wil[f].

[f] Matt.6.10.

Grant that both mine hart, and my tongue, and al my ſtrength may extol thy goodnes.

Enlarge mine vnderſtanding, and lift vp the eies of mine hart, that my ſpirite with ſwift cogitation may attain vnto thee the euerlaſting wiſedomes, abiding aboue al things.

[g] Hebru.1.1

Loaſe me, I beſeech thee, from the fetters wherewithal I am faſt bounde, that leauing all theſe worldlye thinges, I may haſten vnto thee, cleaue to thee alone, and thinke only vpon thee.

Chap.

Chap 6.

The happines of that soule which is deliuered out of the earthlie prison of the bodie.

O Happie is the soule, whiche loased from the earthly prison [a], soareth without let vnto heauen, which face to face beholdeth thee [b], the most gratious Lorde, which is touched with no feare of death at al [c], but triumpheth withe an incorruptible crowne of perpetual glorie!

[a] Phil 1,23.

[b] 1 co.13,12 Reuel.22,4

[c] Reue.7,15

O quiet and secure is suche a soule; and feareth now neither enimie nor death [d].

[d] Reu. 21,4

Shee enioyeth thee her good Lorde, whome long she sought, and alway loued.

Nowe ioyned to the singing quires, shee soundeth out without cesing vnto the praise of thy

glory, ô Christ, hir king, ô sweet Iesu, moste melodious Psalmes she singeth of aie lasting ioyfulnes.

For shee is satisfied with thy
[e] Psal. 36.8 fatnes [e], thou dooest giue her drinke out of the riuer of thye pleasures.

Happie is the felowshipp of supernal Citizens, and glorious is the solemnitie of such as return vnto thee from the painful toile of this pilgrimage [f], vnto the
[f] Heb. 11,13 wonderful beauty, vnto the surpassing glorie, vnto the excellencie of al comelinesse, where continuallie thy Citizens, O Lorde behold thy face [g]. There
[g] Reu. 22,4 nothing is heard to trouble the mind [h].

[h] Reue. 21,4
[i] Reuel. 5,8, What mirth [i]! what melody! what singing! what Psalmes be there sung without ceacing.

There the plesaunt organes do sounde out moste heauenlie hymnes;

hymnes, the bleſſed Angelles moſt ſweetlie do ſing; & ſonges of rare excellencye are vttered out by the ſupernall Citizens, vnto the praiſe and glorie of thy Name.

There is neither gall, nor any bitterneſſe in that bleſſed region[k]. For there is no wicked perſon[l], nor any wickednes at all.

[k] Reu. 21, 4
[l] Reu. 21, 27

There is neither enemy to impugne, nor any enticemente to offend.

There is no lack[m], no ſhame, no contention, no vpbraiding, no blaming, no feare, no vnquietnes, no puniſhment, doubtfulneſſe, violence, diſcord there is none.

[m] 1. Cor. 2, 9

But ſingular peace, and perfect loue, and laſting triumphes and praiſing of God, and ſecure quietnes, which neuer ſhal haue ende, and continual ioye in the holie ſpirit there is.

Oh, howe happie ſhould I be did I heare thoſe moſte comfortable ſongs of thy Citizens, and the ſugred verſes vttering forth with due reuerence the praiſes of the ſacred Trinity.

But moſte ſingularlie bleſſed ſhoulde I bee, might I alſo with them ſinge to my Lorde Ieſus Chriſt one of the pleaſant ſongs of Zion[n].

[n] Pſa. 137. 3

Chap. 7.

The bleſſed ioie of the heauenlie Paradiſe.

O Liuelie life! ô euerlaſting life, and euerlaſtinglye bleſſed! whereas ioye is and no ſorrowe[a], reſte is and no labour, honour is and no feare, wealth is and no loſſe; health is and no ſicknes, abundance and no want, life and no death; immortalitie and no corruption; happi-

[a] Reue. 7, 16 Reuel. 21, 4.

happines,& no miſerie at al is!

Wheras al good things are in perfect loue; where ſight is face vnto face[b], where perfect know ledge is in al men[c],& al thinges are knowne; whereas Gods ſoueraigne goodnes is perceyued, and the lighte enlightening is glorified of the ſaints;

[b] Reue.22,4
[c] 1.Cori,13. verſe 12

Where the preſent maieſtie of God is beholden, and the mind of the beholders is filled continualie with this meate of life:

They ſee continualie,and yet they deſire to ſee; they deſire without griefe,and without loathing they be ſatisfied.

Where the true ſonne of righteouſnes[d], with the wonderfull ſhowe of his beautiful beames, doth refreſh al beholders,and ſo inlightneth all the Citizens of the celeſtial Countrie,that they do giue lighte, to wit,a light inlightened through God, a light

[d] Reu.20,23

ſhining

shining more cleerly, than doth either the sunne at any time, or the starres.

They do cleaue vnto the immortal God head, and thereby they become immortal, and vncorruptible, according to the promise of our Lorde and Sauiour [c], Father, I will that they whiche thou haste giuen me, be with mee euen where I am, that they may behold my glory, that they al may be one, as thou, O Father art in me, and I in thee, euen that they also may be one in vs.

[c] Ioh. 17. 24

Chap. 8.

The glorious condition of the kingdome of heauen.

THe kingdome of heauen, is a most happy kingdome, a kingedom both immortal [a], and euerlasting [b].

[a] Reu. 21. 4
[b] Dan. 7. 27

There

There no times succeed by a ges, neither night followeth after day[c].

[c] Reu. 21, 4

There the valiant soldior after battels fought, is adorned abundauntlie with vnspeakeable rewardes[d]; and crowned honourablie with an euerlastinge crowne.

[d] 2. Tim. 4. 7

Oh that Christe of his diuine goodnes, hauing eased me of the heauie loade of my sinnes, oh that he woulde bid me, euen the baseste of all his seruants, to laie off the burden of this flesh[e], that I might to my comforte[f], passe ouer vnto the euerlasting ioyes of his cytye; bee admitted into the fellowship of the saints aboue[g]; attend vpon the maiestie of the Creator, with the blessed spirites; beholde the countenance of GOD[h]; bee neuer touched anye more with feare of death[i]; but reioice securelie for

[e] Phili. 1, 23
[f] Reu. 7, 16.
[g] Reuel. 5, 11
[h] 1. Co. 13, 12
[i] Reue. 21, 4

k 1.Co.15,53 for the immortalitie attained [k], and ioyned to him which knoweth all thinges [l], might forgo al blind ignorance [m], and neyther make accompte of earthelie things; nor vouchsafe either to beholde, or to remember this vale of teares any more, where as the labourſome life [n], the corruptible life [o], the life repleniſhed with all manner bitternes is [p], ſuch a life as is the Ladie of euils, the handmaid of Diuels.

l Eccl.23,19
m 1.Cor.13, verſe. 13
n Iob.7, 1.
o Pſ.102,11.
p Iob.14,1

The which both humors puffe vp, and ſorowes plucke downe, heate withereth, and il ayers infect, which both muche eating maketh purſie, and much faſting maketh leane.

Which by mirth is looſed, and by ſadnes conſumed; by care is ſhortened, and by ſecuritie dulled; by riches made proude, and by pouertie ouerthrowne: by youth exalted, & by age bowed,

Which

Which is both by ſicknes bro ken, and by ſadnes depreſſed; which both the diuel intrappeth by his ſnares, and the world deceaueth by flatterie, & the fleſh deſtroieth by filthy pleaſure.

Whereby the ſoule is made blind, and the whole manne diſtempered:

And after theſe ſo manie, and ſo great euils, ſucceedeth raging death, which bringeth vaine delightes vnto ſuch an ende, that when they are once gone, they are as quite forgotten, as if they had neuer bin at al!

Chap. 9.

How God after much troubles doth comfort the penſiue ſoule.

BVT what praiſes, or what thankes maye we render [a] vnto thy goodnes, O GOD, who

[a] Pſa. 116, 12

who ceasseſt not for all this by thy gratious viſitation, to comfort vs amids ſo great wretchednes of our mortalitie.

While I dread muche to die; while I conſider the multitude of my ſinnes; while I doe feare thy heauie iudgement; while I call into minde the houre of deathe; and am agaſt at the horrible paines of hell; while I wot not howe preciſelie, and howe ſtrictlie thou wilt waighe my deedes, and I am vtterlie ignorant howe I ſhall ende my life; and ponder many other things in mine heart, loe, of thy woonred goodneſſe, O Lord my God, thou art preſent to comfort me, wretch, repleniſhed with much ſorrowe, and from theſe petious complaintes and criengs, thou carrieſt my penſiue and troubled vnderſtandinge ouer ſteepe hilles, vnto the beddes of

ſweete

ſweete ſpices, and makeſt me to reſt in greene paſture [b], by the riuers of ſweete waters, where thou prepareſt a table diuerſlie furniſhed againſt my comming to refreſhe my wearied ſpirites, and to comforte my ſorrowful hart, and ſo refreſhed with thoſe dainties, I forget at the lengthe my manifold miſeries, and exalted ouer the earth, I doe reſt my ſelfe in thee which art the true peace [c].

[b] Pſal. 23, 2.

[c] Philip 4, 7

Chap. 10

A praier for grace to loue God.

O Lord my God, I doe loue thee; and more and more I deſire to loue thee.

Giue me grace, O Lorde my God [a], whoe art fairer than the children of men [b], giue me grace not onlie to deſire thee, but alſo

[a] Pſalm. 7, 1
[b] Pſal. 45, 2

to

to loue thee both as I would, & as I am bound.

Thou art vnmeasurable[c], and therefore to bee loued without measure, especiallie of vs whom thou haste so loued[d], so saued[e], for whose sakes thou hast done such and so great things.

[c] Iob. 23, 8.
[d] Iohn. 3 16
[e] 2. Pet. 2, 22

O Loue, which burnest alway and neuer goest out, ô sweete Christ, O good Iesu, O my God who art loue it selfe[f], sette mee wholie on fire with thy fire, with the loue of thee, with thy sweetnesse, with heartie affection toward thee, with a desire of thee, with godlie charitie, with godlie ioy and reioycing; with godly kindnes and sweetenes, with godlie delectation and concupiscence, the which is holie and good, and chast and pure, that beeing throughlie repleniſhed with the sweetenes of thy loue, and altogither purged from the

[f] 1. Ioh. 4, 8.

grosse

groſſe vapors of earthlie cogitations by the fire of diuine charitie, I may loue thee, moſt ſweet, and moſt louelie Lorde, with all mine heart, with all my ſoule, with al my ſtrength, and with al my mind[g], and that with much ſorrowe of heart, and plentifull teares of the eies, with muche feare and trembling[h], hauinge thee in ſuch wiſe both in myne hart, and in my mouth, that no ſtrange loues may finde roome within me.

[g] Deut. 6, 5.

[h] Phili. 2, 12

Chap. 11

A praier for grace bothe dulie to thanke God for our redemption, and worthilie to approch vnto the holie Table.

O Chriſte my Sauiour, who art of al the faireſt[a], thorough the ſhedding of thy pretious blood, wherewithall we be redee-

[a] Pſal. 45, 3

[b] 1.Pet.1,18, redeemed[b], I humblie beseech thee, giue me grace vnfainedlie to repent, & hartilie to bewaile my sins, especiallie at such times when I offer praiers vnto thee, when I sing foorth thy praises; when I cal into mind the mysterie of our redemption[c], a manifeste argument of thy mercie to man wardes; when I am at the holie Table, though vnworthie to approch therevnto, desiring to participate of that woonderful, and heauenly, and reuerend Sacramente, which thou ô Lord my God the vnspotted Priest[d] didst institute, and command to be receaued[e] in remembraunce of thy loue, to wit of thy death[f], and passion for our saluation, & for the strengthening of our dailie weakenes.

[c] 2.Tim.3.16

[d] Heb.7,26

[e] Luk.22,19

[f] 1.Cori,11, verse 26

Let my mind at suche mysteries bee confirmed withe the sweetenes of thy spirituall presence;

sence; let it beholde thee withe the eies offaithe, and reioice in thy sight.

O sweete Christ, ô good Iesu, who art bothe the fire burning alwaies, and the loue inflamed euermore; the euerlastinge and neuer wasting lighte [g], and the bread of life [h], feedinge vs, and yet neuer deminished, and eaten of daielie, and yet continualie abiding whole;

[g] Reu.21,23
[h] Iohn.6,35 48

Shine thou vpon mee, and set me on fire, inlighten and sanctifie mee; purge thy vessel from the dregs of malice, fil me of thy grace, and keepe mee ful, that I may eate the meate of thy flesh vnto the saluation of my soule, that feeding vpon thee, I maye liue of thee, and through thee, I may attaine vnto thee, and rest in thee, Amen,

Chap.

Chap. 12.

A zealous praier for grace to meditate deepelie vpon the goodnes of God.

O Sweet loue, & louelie ſweetnes, let my ſtomach digeſt thee and with the nectar of thy loue be al my bowels filled; & let mine hart vtter forth good matter[a].

[a] Pſal. 45, 1

O my God, who art charitie it ſelfe[b], the delectable honie, the ſnowie milke, and the foode of ſtrong, make me to growe vp in thee, that thou with a ſound palate maiſt be taſted of mee.

[b] 1. Ioh. 4, 8

Thou art my life[c], whereby I doe liue[d]; the hope wherevnto I truſte[e]; and the glorie, which I deſire to attaine[f].

[c] Iohn. 14. 6
[d] Act. 17, 8
[e] 1. Tim. 1, 1
[f] Coloſ. 3, 4

Guide thou mine heart, rule thou my mind, directe mine vnderſtāding, erect my loue, cheere vp

vp my ſoule, and quenche thou the thirſt of my ſpirit, which longeth after thee, with thine heauenlie riuers.

Let the tumultuous cogitations of the fleſh, hold their peace I beſeech thee; let earthlie, and worldlie phantaſies bee ſtill; let al dreames, and vaine reuelations, let euerie tong, euery ſigne, and what elſe ſoeuer dooth vaniſh away, be ſilent.

Yea let mine owne ſoule alſo bee dumme too; and ouerpaſſe it ſelfe, not by thinking on it ſelfe, but vppon thee my God: becauſe thou art indeed al mine hope and confidence[g].

[g] 1. Tim. 1, 1.

For in thee our moſt gratious and kind, & mercifull Lord, and God, Ieſus Chriſt, ech of vs hath a portiõ both of blood & fleſh[h].

[h] Eph. 5, 30.

Therefore where a peece of my ſelfe doth raign, there I beleeue I doe raigne; where my bloud hath

hath dominion, there I truste I haue dominion; where my flesh is glorified, there I knowe I am glorious.

And although I am yet a sinner, yet I doubt no whit of this participation of grace; although my sinnes do hinder me, yet my substance dooth require it: and although mine owne offences doe exclude me, yet the communion of nature doth not repell me.

Chap. 13

A thankes-giuing vnto God for the incarnation of his deere Sonne to saue man.

FOr the Lord is not so vnkind, that he canne hate his owne flesh[a] his owne members, his owne bowels.

[a] Eph. 5, 29

Surelie I mighte vtterlie despaire, in respect of mine outra-

gious

gious offences, and infinite sins, which I both haue committed, and daielie doe commit both in hart, word, and deede, and by al meanes whereby the frailtie of man may transgresse, hadde not thy word, O my God, bin made flesh[b] and dwelled among vs.

[b] 1 ohn. 1, 14

But now I dare not despayre, because he hauing shewen him selfe obedient to thee vnto the death, euen the deathe of the crosse[d], hath taken awaye[d] the handewriting of our sinnes, and fastening it vppon the crosse, hathe crucified bothe sinne and death.

[c] Philip. 2, 8
[d] Colo. 2, 14

In him therefore who sitteth at thy right hande, and maketh requeste also for vs[e], I take heart againe.

[e] Rom. 8, 34

Through mine hope[f], in whom we are quickened[g], and raised, and sit togither in the heauenlie places, I desire to come vnto

[f] 1. Tim. 1, 1.
[g] Ephes. 2, 5

thee.

[h] Reue.19,1 To thee bee praise[h], to thee glorie, to thee honour, to thee thanks, Amen.

Chap.14.

The more God is thought vpon, the more louelie he seemeth.

O Most gratious lord, who hast so loued[a], and saued vs[b]; so quickened[c], and glorified vs[d], O moste gratious Lord, how sweet is thy remembrance! The more I thinke on thee, the sweeter thou seemest, and the more amiable in myne eies!

[a] Iohn.3,16, [b] 1.Pet.1,18 [c] Ephes.2,5 [d] Rom.8,30

Therefore thy good things do much delighte mee; and vncessantlie doe I couet, with a pure sight of the heart[e], and with the sweet affection of godlie loue, as farre forth as I am able in the place

[e] Matth.5,8

place of my pilgrimage, and so long as I carie these fraile members about me to desire, and to thinke vpon thy wonderful loue and beautie.

For I am wounded with the dart of thy loue; I do burne exceedinglie with desire of thee; I couet long to be with thee[f], to behold thee is al my desire. [f] Phili.1,23.

And therefore I will stand vp on my gard, and with watchfulcies I wil sing with the spirite[g], and I will sing with the vnderstandinge also, and with all my strength too. [g] 1.Cor.14 vers 15

I wil praise thee my maker[h], & renewer, I wil pierce the heauens with mine heart, and in desire I wil be with thee, so as my bodie onlie shal be in this miserable world, but in thought, and in minde, and in desire[i] I wil be where thou art; and where thou my riche[k], and incomparable, [h] Iob.10, 8 [i] Col.of.3,1 [k] Mat.13,44

and muche desired treasure art,
[l] Mat.6,21. there shall mine hart be also[l].

But loe, ô most gratious and mercifull God, mine hart is not able to consider the glorye of thine infinite goodnes, and mercie. For thine honor, thy beautie, thy strength, thy glorye, magnificence, maiestie, and loue,
[m] Phil.4,7. exceede all sense[m] of mans vnderstanding; euen as the curtesie of thine eternal loue, wherby thou giuest to such the adoption
[n] Rom.8,15 of sonnes[n], and ioynest them to thy selfe, whom thou hast crea-
[o] Gen.1,26. ted[o], is inestimable.

Chap.15.

How the trobles in this world are nothing answerable to the *ioies in heauen.*

My soule, were wee euerye daye to endure torments; and to suffer the paines of

of hell a long ſpace, if we would behold Chriſt in his glorie, and be ioined to his ſaintes; were it not meete that wee ſuffered all kinde of aduerſitie[a], to attaine vnto the participation of ſuch felicitie, and of ſo great glorie!

[a] Rom. 8, 18

Let the diuels then lie in wait and prepare their tentations; let faſtinges breake the bodie; let hard apparell briny downe the fleſhe, let labours greeue, watchings drie vppe, let this man cry out vppon me, let him or them diſquiet mee, let cold benum the conſcience murmur, heate parch me;

Let mine head ake, my breaſt burne, my ſtomache ſwell, my countenance beecome pale, let euerie part of me be weakened.

Let my life waſte in heauines[b], and my yeeres with mourning.

[b] Pſal. 31, 10

Let rottennes enter-into my

[c] Haba.3,16 bones[c], and let mee tremble in my ſelfe, ſo I may reſt in the day of trouble, and aſcende vp vnto the ſaints of God.

For how ſingular ſhal the glo-
[d] 1.Cor.2,9 rie of the righteous bee[d]! howe great the ioye of all the ſaintes, when eache of their faces ſhall
[e] Mat.13,43 ſhine as the Sunne[e]! when the Lord ſhal begin to ſort his people into ſundrie degrees in the kingdome of his father, and ac-
[f] Roma.2,6 cordinge to eache mans deſerts and works[f], as he hath promyſed, render his rewards, euen ce-
[g] Mat.25,34 leſtiall for earthelie[g], eternal for tranſitorie, and great things for very trifles!

Doubtles there ſhal bee ſtore of happines, when the Lord ſhall bring his faintes to the contem-
[h] 1.Co.13,12 plation of his fathers glory[h], & make them to ſit togither in hea uenlie places[i], that God may be al in al.

Chap.

Chap. 16.
Of the kingdome of heauen, and how it may be attained.

O Happie ioyfulnes, & ioyefull happines, to see the saintes, to be with the sainctes, to be a sainte; to beholde God [a], and to enioye God from euerlasting to euerlasting!

[a] 1. Cori, 13 verse 12

Hervpon let vs earnestly muse these things let vs heartilie desire, the sooner to come to their happy state.

Askest thou how this may be doone; or by what merites or meanes? Listen O man. This matter consisteth in the power of the worker, for the kingdome of God suffereth violence [b].

[b] Ma. 11, 12

The kingdome of Heauen O man asketh none other price, but thy selfe, it is worth so much

as thou art thy ſelfe. Giue thye ſelfe, and thou ſhalt haue that.

What art thou trobled about the price? Chriſt hath giuen him ſelfe [c], that hee mighte purchaſe thee a kingdome to God euen the father [d].

So giue thou thy ſelfe, that thou maiſt be his kingdome, and let not ſinne raigne in thy mortall bodie [e], but the ſpirite to the attainement of life.

[c] 1.Pet.1,18

[d] 1.Cor.15. verſ 24

[e] Rom.6,12

Chap. 17.

What paradiſe is: and the ioies thereof.

NOw my ſoule returne we vnto the celeſtiall Cyttye, wherein wee bee written [a], and of which we be members.

For as Citizens with ỹ ſaints [b], and of the houſholde of God; and as the heires of God [c], and heires

[a] Reu.2,12.

[b] Ephe.2,12

[c] Rom.8,17

heires annexed with Chriſte, let vs call into minde, as wee are able, ỹ happie ſtate of our cittie.

Say we therefore with the prophet, Glorious thinges are ſpoken of thee[d], O Cittie of God; they which dwel in thee are like ſuch as ſing. It is faire in ſituation, euen the ioye of the whole earth[e].

[d] Pſal. 87, 3.

[e] Pſal. 48, 2

There is neither age, nor the miſerie of age in thee; in thee there is no maimed, nor lame, nor crooked, nor deformed perſon; for al do meete togither vn to a perfect man[f], and vnto the meaſure of the age of the fulnes of Chriſt.

[f] Ephe. 4, 13.

Then what happier thing can there bee than this life, where neyther pouertie is to be feared, nor ſickneſs to weaken! where no hurt is done, and no man wil either be angrie, or enuious.

[g] Reu. 21, 4.

Where there is no burning

concupiſcence ; no deſire of meate ; no ſuing for honor and preferment ?

Where wee ſhall be out of all feare of the Diuell, of his traps, and of damnation !

Where nether body nor ſoule ſhal die[h], and a ioyeful and immortal life is ?

[h] Reue. 21, 4.

Where no euils at al, nor diſcord ſhal be ; but al things wel, al thinges at quiet : becauſe the hearts of al the ſaintes ſhal wiſh and wil one thing ?

Where peace and mirthe do poſſeſſe all ; al things are as they ſhould be, and at a good ſtay.

Where continuall light ſhall bee, not ſuch a light as we now enioye, but ſo much cleerer, as it is more bleſſed ! For that Cittye as we read, hath no neede of the Sun, neyther the Moone to ſhine in it[i], for the glorie of God ſhal inlighten it, and the Lamb is the

[i] Reu. 21, 23

light

light of it.

Where the ſaints ſhall ſhyne as the Starres for euer & euer[k], and they that turne manye vnto righteouſnes, as the brightneſſe of the firmament!

[k] Dani. 32, 8

So that no night ſhal be there[l] no darkenes there, no gathering together of cloudes there; no complaininge there eyther of partching heate, or of nypping colde;

[l] Reu. 21, 25

But ſuch a temperature of all things there ſhal be, as eie hath not ſeene[m], neyther eare hath hearde, nor at any time hathe come into the heart of any man, they onelie excepted, who are founde woorthie to enioye that happines, whoſe names be written in the booke of life[n].

[m] 1. Cor. 2, 9

[n] Reu. 21, 27

Notwithſtandinge, a greater happines than all thys is, to bee ioyned to the quires of Angels and of Archangels, and of al the celeſtial

celeſtial powers; to behold the Patriarches and the Prophets; to ſee the Apoſtles of chriſt, and al the Saintes, and our parentes alſo.

This is a great glorie: but the greateſt of al is, to beholde God himſelfe face to face[o]; to ſee the incomprehenſible light.

[o] 1. Cor. 13, verſe. 12

The ſuperexcellent glory ſhal bee, when wee ſee God in himſelfe, and when we ſhall both ſee and enioy him in our ſelues too, of which ſight there ſhalbe none end.

Chap. 18

That we cannot pleaſe God, but through loue.

THE ſoule, beeing goodlie through the image of God[a], and glorious thorough his likeneſſe, hath in it of God, whereby it may bee warned alwaies

[a] Geno. 1, 26 Coloſ. 3, 10

waies either to ſtande with him or to returne vnto him, if ſhe be mooued with hir affections, or defections rather.

And hath not onlie whence to take hart againe, through hope of pardon and mercye, but alſo whence boldelie to aſpire vnto the marriage of the word[b], and to enter into the couenant of fellowſhip with God, and to beare the pleaſant yoke of amity with the king of Angels.

[b] Math. 22, 2

Al this worketh loue, if the ſoule ſhew hir ſelfe like to God in will, as ſhee is to him by nature, louing as ſhe is beloued[c].

[c] Iohn 3, 16

For of al the motions, ſenſes, and affectyons of the mind, loue onlie it is, whereby man maye, though not fully ſatiſfie the loue of God, yet anſwer in a ſort his good will.

When loue once commeth, it draweth vnto it, and captiueth

all

al other affections. Loue ſufficeth of it ſelfe, pleaſeth of it ſelfe and for it ſelfe.

Loue is the merit, the reward the cauſe, the fruite, the vſe. For by loue wee are conioyned to God[d].

[d] 1. Cor. 13, verſe. 1

Loue maketh one ſpirite of twoe. Loue maketh to wil, and to nil one thing. Loue maketh firſt to frame our manners; afterward to conſider things that are as thoughe they were not, and thirdly with a pure ſighte of the hart[e], to behold heauenlie, and ſpiritual things.

[e] Matt. 5, 8

Through loue, firſte honeſt thinges are well handled in the world; ſecondlie, honeſt things of the world are deſpiſed[f], and laſt of al, the ſecrets of God are ſeene and beholden[g].

[f] Philip. 3, 8

[g] 1 Cor. 13, 13

Chap.

Chap. 19.
How God requireth some thing of vs like to himselfe.

GOD the Father is charitie [a], God the Sonne is louingnes, God ỹ holie Ghoſte is the loue of the Father, and of the Sonne. [a] 1. Ioh. 4, 8

This charitie, and this loue requireth a like thinge in vs, euen loue againe, whereby wee may be linkéd and ioyned to God, as it were by ſome alliance of kindred.

Loue is ignorant what dignitie meaneth, knoweth no reuerence.

Hee that loueth, approcheth boldlie vnto God, and ſpeaketh familiarlie to him without feare and ſtopping.

He that loueth not, liueth not but

but he that loueth, looketh euer more vpon God whome he loueth, whome hee deſireth, vpon whome hee thinketh, in whome he delighteth, vppon whom he feedeth, in whom he groweth.

A man ſo deuout, dooth euermore ſo ſing, and ſo reade, and ſo circumſpectlie, and warelie behaue himſelfe in all his actyons, as if God were, as indeede he is[b], alwaie preſent before his eies.

[b] Ecc. 23, 19

Hee ſo praieth, as if hee were taken vp and preſented before the face of God in his maieſtical throne, whereas thouſand thouſands miniſter to him[c], and ten thouſand thouſandes ſtand before him.

[c] Dani. 7, 10

The ſoule which hee viſiteth with loue, awakeneth him that ſleepeth; it moniſheth, and mollifieth the ſoule, and woundeth his hart.

It

It inlighteneth darke things; it vnlocketh thinges ſhut vp: it inflameth colde things, it mitigateth the frowarde, angrie, and impatient minde.

It chaſeth away vices; brideleth carnall affections; amendeth maners; reformeth and renueth the mind, and reſtraineth the light motions and actions of ſlipperie youth.

Al theſe things loue worketh when it is preſent; but when it is wantinge, the ſoule beginneth to droope, euen as a boiling caudron doothe when fire is taken from vnder the ſame.

Chap. 20
Of the boldnes of the ſoule that loueth God.

LOue doubtleſſe is a great thing, by it the ſoule of her ſelfe, doth boldly approch vnto

vnto God,& cleaueth constantly vnto him.

The soule that loueth, asketh questions of God familiarly and consulteth with him in all matters.

She can think of nothing,and speake of nothing beside God, al other things she loatheth,and contemneth[a].

[a] Matt.6,34

Whatsoeuer she mindeth,and whatsoeuer shee speaketh, it sauoreth of loue, and smelleth of loue, so wholie hath the loue of God won her vnto him.

He that would haue the knowledge of God let him loue.

In vaine doth he giue himself either to reade, or to studie, or to preach,or to pray,that loueth not[b].

[b] 1.Cor,1,2

The loue of God engendreth the loue of the soule,and maketh her to harken vnto it selfe.

God loueth,because he wold be

be loued againe. When he loueth, he would be loued, knowing that through loue they are blessed which loue him.

The louing soule renounceth al her own affections, and wholie giueth hir selfe to loue, that in rendering loue for loue, shee may answere the loue she hathe found: and when she hath loued what she can, yet what is it vnto the euerlasting streame of that heauenly fountaine?

For loue and the louer, the soule and God, the Creator and the creature meete not a like together: yette if man with al his heart wholelie doth loue thee, ô GOD, there lacketh nothinge where al is.

Let not the soule then feare which loueth, but let the soule shake and tremble that loueth not.

The louing soule is caried with desire,

deſire, and drawne with long-ing, ſhe diſſembleth her deſerts ſhutteth her eyes from the maieſtie of God; openeth them to pleaſure, repoſing her truſte in thy ſaluation, and confidently reioycing therein.

Through loue the ſoule with draweth hirſelfe, and departeth from the bodylie ſenſes, to the ende that feeling God, ſhe may haue no feeling of her ſelfe.

Which falleth out when the mind allured by an vnſpeakeable ſweeteneſſe of God ſtealeth awaie from hir ſelfe, yea is rauiſhed and ſlippeth away, the better to enioy God at her ful plea ſure. And this pleaſure ſurpaſſeth al pleaſure, where it is of contynuance.

Of loue ſpringeth familiaritie of familiaritie boldnes, of boldnes taſt, of taſting hunger.

The ſoule whiche the loue of God

God hathe touched can thinke none other thing, and desire nothing elſe, but with often ſighes ſaith, as the Hart braieth for the riuers of water[c]: ſo panteth my ſoule after thee, ô God.

[c] Pſal. 42, 1

Chap. 21.

The ſingular loue of God to man ward.

THrough loue GOD himſelfe came vnto menne[a], came into menne, was made man[b].

[a] Iohn. 3, 19.

[b] Iohn. 1, 14

Through loue the inuiſible God became like vnto his ſeruantes[c]. Through loue he was wounded for our tranſgreſſions[d].

[c] Filip. 2, 7. Matt. 20, 28.

[d] Eſay. 53, 5

In thoſe wounds of our Sauior, ſure and ſafe reſt is for weaklinges and ſinners. There I dwel without care, his bowels of mercie are laied open to my ſighte through

through his wounds.

Whatsoeuer I lack of my selfe that I doe boldly take out of the bowelles of my Lorde; For his mercies abounde, & there want none holes for them to issue out by.

Through the holes of the bodie, I beholde the secrets of the heart; I see the great mysterie of godlines[e], and the bowelles of the mercie of our God[f], where by the daie spring from an high hath visited vs, are open to mine eies.

[e] 1. Tim. 3, 16

[f] Luk. 1, 71.

The wounds of Iesu Christ are ful of mercie, ful of clemencie, ful of sweetnes, and loue.

They boared his handes, and his feete[g], and pierced his side with a speare[h].

[g] Luk. 24, 36

[h] Ioh. 18, 34

By these holes I may taste, how gratious the Lord is[i]; for doubtles the Lord is good and mercyful[k], and of great kindnes to all which

[i] Psal. 34, 8.

[k] Psal. 86, 5,

which cal vppon him in truth [l], to al yea which cal vppon him [m] but eſpecially e to ſuche as loue him [n].

[l] Psal.145.8
[m] Esai.55.6
[n] Exo.20.6.

Great redemption is giuen vs through the wounds of our Sauiour Chriſte [o], great goodnes, muche grace, and al vertues perfectlie.

[o] 1Pet.1,18

Chap.22
The refuge of a Chriſtian in the time of tentation.

WHen I am tempted with anie filthie cogitation, I runne forthwith vnto the woundes of Chriſte; when my fleſh ſubdueth me, I riſe againe through the recordation of my Lord his wounds; when the diuel laieth ſnares to entrap mee, I doe flie vnto the tender mercy of my Lorde, and he leaueth me.

If

If burning luste doe inflame mee, it is quenched through the calling of the woundes of our Lord[a], the Sonne of God[b] into mind.

[a] Colos. 1, 2
[b] Mat. 16, 19
Luck. 1, 35.

In al extremities I can finde none so good a remedie, as the wounds of Christ.

In them I sleepe securelie, and reste without feare. Christ hath died for vs[c].

[c] Roma. 5, 6
1. Cor. 15, 3.

Nothing is so bitter vnto the death, but maye by the death of my Lord be holpen.

His death is my merit; my refuge, saluation, life and resurrection[d]. The Lords mercie, is my merit.

[d] Ioh. 11, 25.

I can not lacke merits, so long as the Lorde of mercies is with me. And if greate is the Lords mercies[e] doubtles great are my merits.

[e] Psal. 86, 5.

The more able hee is to saue, the lesse care doe I take.

Chap.

Chap. 23.
Special medicines against sinne, and despaire.

GReatly haue I sinned ô Lord, and my conscience accuseth me of manifolde offenses, yet doe I not despaire. For where sinne abounded[a] grace abounded much more. [a] Rom. 5, 20

Hee that in consideration of his hainous wickednes doth despaire, denieth God to be a merciful God.

He greatlie defaceth the glorie of God, which doubteth of his mercie, and as muche as in him is, denieth God to haue loue[b], truth[c], & power in him[d], where in all mine hope consisteth (to wit in the loue of his adoption[e], in the truth of his promise[f], & in the power of his redemption[g])

[b] Iohn. 3, 16
[c] Psal. 86 15
[d] Gen. 35, 11
[e] Ro, 8, 15,
[f] Ro. 4, 16,
[g] 1 pet, 1, 18

Then let my fœlish cogitati-

on murmur as muche as it will, ſaieng, who art thou; how great is that glorie, & by what merits hopeſt thou to obteine ỹ ſame? And I wil boldlie make this anſwere: I knowe whome I giue credite vnto; for of his tender loue he hath adopted me for his Sonne[h]; who is both of his promiſe true[i], and alſo mightie in performance, and hee may doo what he wil[k]:

[h] Gal. 4, 28
[i] Iohn. 3, 33
[k] Ecc. 46, 6
2 Cor. 6, 18

The multitude of my ſinnes can not diſmaie me, if the death of Chriſt come into my minde: for my ſinnes are not able to ouermatch his mercie.

The nailes, and the ſpeare do crie out vnto mee, that I am reconciled to Chriſt, if I loue him hartilie.

Longinus with his ſpeare hath opened to me ỹ ſide of Chriſte[l], and I am gone in, and reſt there quietlie.

[l] Ioh. 19, 34

He

He that feareth, let him loue. For perfecte loue casteth out feare[m]. [m] 1.Io.4.18

There is no suche remedie against the heate of lust, as the death of my redeemer.

Hee stretched out his armes vppon the crosse, and helde out his hands[n], to show how hee is readie to embrace the penitent sinners. [n] Matt.27. verse 33

Betweene those armes of my Sauiour, I both wish to liue, and desire to die. There wil I singe without care: I wil magnify thee O Lorde, for thou hast exalted me[o], and hast not made my foes to reioice ouer me. [o] psal.30.1

Our Sauiour bowed his hed[p], and gaue vp the ghost, euen to kisse his beloued. And so often do we kisse God, as we are pricked at the heart with the loue of him. [p] Iohn.19.3

Chap. 24
A zealous meditation to moone vnto the loue of God.

O MY Soule, thou which arte endued with the image of GOD [a], redeemed with the bloud of Christ [b], beetrothed through faith [c], endued with the Spirit [d], adorned with vertues, and counted with the Angels [e]:

Loue thou him, who hath so loued thee; care thou for him, who hath a care of thee [f]; seeke thou him, who seeketh thee.

Loue thy louer, of whom thou art loued [g]; who in louing hathe preuented thee [h], whoe is the cause of thy loue [i]. He is the merit, hee the reward, he the fruit, the vse, and the end.

Be thou careful with the careful,

a Gen. 1, 26 Colos. 3, 10
b 1 Pet. 1, 18
c 2 Cor. 11, 2
d Rom. 8. 6,
e Lu. 20, 36
f 1 pete. 5, 7
g 1. Ioh. 4, 7
h 1. Ioh. 4, 19
i Ieme. 1, 17

ful, be thou at leiſure, with him that hathe leiſure; cleane with the cleane; and holie with the holie.

As thou offereſt thy ſelfe in the preſence of God, ſo will hee appeare in thy ſight.

A good and merciful God, of great kindnes [k], requireth ſuch as are good, and mercifull, and louing, and humble, and kind. [k] pſal. 86, 5.

Loue thou him whoe hathe brought thee out of the horrible pit [l], out of the mirie claie. [l] pſal. 40, 2.

Chooſe him for thy friend before al friendes, whoe when all thinges ſhal faile, will keepe his faith [m].

In the daie of thy burial when al thy friends will departe from thee, hee wil not forſake thee [n]; but protect thee from the roaring of them that bee readie to deuoure [o], and conducte thee through an vnknowne countrie [m] Ioh. 13, 1. [n] pſa. 37. 28 [o] Eccle. 51, 3

and bring thee vnto the ſtreetes of ſupernal Zion, & there place thee with the Angels before the face of his maieſty[p], where thou ſhalt heare that angellicall muſicke, Holy, holy, holy[q].

[p] Reu. 22, 4

[q] Eſaye. 6, 3

There is the ſong of mirthe[r], the voice of ioye and welfare, and thankeſgiuinge, and praiſing, and Halleluiah for euer and euer.

[r] Reuel. 5, 9 Reuel. 14, 3

There is perfect felicitie, excellent glorie, ſurpaſſinge ioye, and al good things[s].

[s] 1. Cor. 2, 9

O my ſoule ſigh heartilie, and earneſtlie deſire to attaine vnto that ſupernal citie, whereof ſuch glorious things are ſpoken[t]: in which who ſo dwel are all euen like ſuch as triumph with ioy.

[t] Pſal. 87, 3.

Through loue thou maieſt aſcende. To the louer nothing is hard, nothing vnpoſſible.

The ſoule that loueth doth oftentimes aſcende, and boldelie runneth

runneth about the ſtreets of celeſtiall Hieruſalem, viſiting the Patriarches and Prophets; ſaluting the Apoſtles, wondering at the armies of martyrs, and Confeſſors; and beholding ẏ flockes of virgins.

Heauen and earth, & al things in them contained, do cal vpon me continualie to loue my lord God.

Chap. 25.
Of true knowledge; what it is.

WHat is the knoledge of the truth? It is firſt to knowe thy ſelfe, and that thou bothe ſtudie to bee ſuche as thou oughteſt to bee; and alſo amend that which is to be reformed. Second lie, it is to knowe, and to loue thy maker; for this is al mannes happines.

Consider therefore howe vnspeakeable the loue of God is to manward. He created vs of nothinge [b], and whatsoeuer wee haue, he gaue the same [c].

[b] Gene. 3, 6.
[c] 1 Cor. 4, 7

But forsomuche as wee loued the gift more than the giuer, the creature than the creator [d], wee fel into the snare of satanne, and became his bondslaues [e].

[d] Genes. 3, 6
[e] Rom. 6, 16

Neuertheless, God of his great loue, sent his owne Sonne [f], to redeeme seruants [g], and sent also the holie Ghost, whereby he made seruants his sons by adoption [h].

[f] Ioha. 3, 19
[g] Rom. 8, 3.
[h] Galat. 4, 6

He gaue his Sonne for a ransome [i]; the Holie ghost for a pledge of his loue [k], and reserueth himselfe wholie for the inheritance of adoption [l].

[i] 1. pet. 1, 18
[k] 2. Cori, 1 verse 22
[l] Rom. 8, 17

And thus God, as he is verie gratious and mercifull [m], of his good wil and loue to mankind-ward, bestoweth not his goodes onlie,

[m] Ioh. 1, 14.

onelie, but himselfe also to redeeme manne, and that not so muche for his owne sake, as for mans behoofe.

That men might be borne of God, God firste was borne of man[m].

Now what heart is so flintie, but wil be softened by this loue of God, so preuenting man[n]. [n] 1 Io 4, 19.

O vehement loue, that God for mans cause can vouchsafe to become man[o]! [o] Matt. 1, 23

Who can hate man, whose nature and likenes he beholdeth in the humanity of God?

Doubtlesse, who so loueth not man, hateth God, & so abideth in death[p]. [p] 1 Ioh. 3. 14

For GOD became man for mans sake[q], that he might be a redeemer[r], as hee was before a creator[s]; and that man not onlie might be ransomed through his riches, but also loue him the [q] Luke. 1, 31 [r] 1 pet. 1, 18. [s] Iohn, 1, 1, Hebrue. 1. 2.

more entirelie.

God appeared in the similitude of sinfull flesh [t], that each sense of man might bee made blessed in him, and as wel the eie of the hart be renewed in his diuinitie, as the eie of the bodie in his humanitie, that whether it goe in, or out, mannes nature which he hath created [u], might in it finde comfort and refreshment.

[t] Rom. 8, 3.

[u] Gen. 1, 26

Chap. 26
What the sending of the holie Spirit worketh *in vs.*

FOr our Sauiour came into the worlde [a] and was crucified, and put vnto deathe for our sakes [b], that hee might through his death [c], destroy him that had the power of deathe, that is the Diuel.

[a] Luke. 2, 11

[b] Rom. 5, 6

[c] Heb. 2, 14

And

And seeing the grapes of his flesh were caried vnto the wine presse of the crosse, and the plea sant wine of his diuinitie began to spout foorth; the holie spirit was sent to make readie mens harts, that new wine might be put into new vessels [d], and to see first that they were cleane, least otherwise they marred ỳ which should be powred in; and then that they were wel hooped that they leaked not: I meane that they were cleansed from the delight of wickednes; and hooped to keepe out the delight of vanitie.

[d] Matt. 9.17

For that which is good could not enter, til that which il is wer gone.

The delight in wickednes polluteth; and the delight in vanitie sheddeth.

The delighte in wickednesse makes the vessel to stincke, and the

the delight in vanitie maketh it ful of clefts.

Men delight in wickednesse, when they loue sinne; and they delite in vanitie, when they loue transitorie things.

Then cast awaie that which is euill, that you may tast ẏ which good is. Powre out bitternesse, that you maye bee repleniſhed with sweetenes.

The holie Ghost is ioye, and loue, then caste out the spirit of the Diuel, and the spirite of this world, that you may be capable of the holie Ghost.

The spirit of the diuel worketh the delight of iniquitie; and the spirit of the world, the delight of vanitie. And these delights are euil, because the one is a sinne of it selfe, and the other is an occasion of sinne.

But when these euil spirites are throwne out, the spirite of God wil

wil come, and enter into the tabernacle of the heart, and work a good delight there [c], euen a good loue, which shal expel the loue both of the worlde and of wickednes.

[c] Ro.14, 17.

The loue of the world allureth and deceaueth [f]; the loue of sinn defileth and bringeth vnto destruction [g]: but the loue of God inlighteneth the mind [h] clenseth the conscience [i], reioyceth the hearte [k], and bringeth into the sight of God [l].

[f] 1 Ioh.2,15
[g] Rom.6,23
[h] Roma.5,5
[i] 1 Cor.13, 1
[k] Gal.5,22.
[l] 1. Cor. 13, verse. 12

Chap.27.

The effects of true loue.

HEe that loueth God vnfainedlie, doth euermore thinke, it long vntil hee come vnto God [a], vntil hee leaue the world, vntil he be free from the corruption of the flesh [b]; his heart

[a] Phili.1,23
[b] Ro.7, 24.

hearte and affection are set on things aboue[c], that he may find the true peace[d].

[c] Colos. 3. 2
[d] Phili. 4, 7.

Whether hee sitteth, or walketh, or resteth, or whatsoeuer he doth, his heart is with God[e].

[e] 1 Cor. 10, verse 31

He exhorteth all men to loue God; he commandeth the loue of God to all men, and bothe in hart, in worde, and by his conuersation he sheweth, both how sweete the loue of God is, and how euil and sower the loue of the world.

He derideth the glorie, and reproueth the care of this world, & sheweth what a foolish thing it is to put anie confidence in transitorie things[f].

[f] 1 Ioh. 2, 15

He wondereth at the blindenes of men, that they can loue; hee wondereth also that euerie man wil not forsake these transitory and fleeting things of this world[g].

[g] 1. cor. 7, 31

He

He thinketh that what he ſa uoreth, ſhould ſeeme ſweete to al men; what he loueth, ſhould like euerie man; and what hee knoweth, euerie manne ſhould vnderſtand.

Much and oftentimes doth he muſe vpon God, and is ſweetelie refreſhed through ſuch heauenlie contemplation; and the oftner hee doth ſo, the greater is his ioy.

For very comfortable is it alwaie euen to thinke vppon that which to loue and to commend is ſo delightful to the minde.

Chap. 27.

What the true quietnes of the minde is.

WIthout doubt ỹ hart is then at reſt, when thorough deſire it is wholely fixed vpon the loue of God: and deſireth nothing

nothing elſe, but with a certain bleſſed ſweetenes is muche delighted in that which it hathe; and in delightinge is made iocund.

And if anie time eyther by a vaine cogitation, or thorough worldelie buſineſſe, it be ſomewhat drawne away there-from it haſteneth to returne thether with all ſpeede, deeming it a baniſhment to be anie where beſide.

For, as euerie moment, man maye either enioye, or vſe the goodnes of God: ſo euerie moment is manne to thinke vppon god.

And therefore his offence is not ſmall, whoe in prayeng is carried ſuddenlye awaie from his ſight, as though hee did neither heare, nor behold.

Which is then done, when man followeth his euil, and vnbrideled

led affections: and wherevnto the sighte of the minde is easilie carried, preferreth some vile creature before GOD, by musing, & thinking therevpon, oftner than vpon God, who dailie is to be thought vpon as a creator[a], to be worshipped, as a redeemer[b], to bee expected, as a sauiour[c], and to bee feared as a iudge[d].

[a] Iob.16, 8,
[b] Gala.3,13
[c] Phil,3,20,
[d] Act.10, 42

Chap.29

That whatsoeuer withdraweth the sight of the minde from God, is altogither to bee shunned and abhorred.

WHosoeuer thou arte that louest ye world, looke afore-hande, whether thou must go. The way which thou takest is the worst waie, and verie dangerous[a].

Wherefore, O man, auoid by little

[a] Matt.7, 13

little and little thy worldly busi nes, & withdraw thy self awhile from troublesome cogitations.

Cast awaie heauie cares, laie aside greeuious distractions of the minde, find some leisure to serue God, and reste thy selfe somewhat in him.

Enter into the chamber of thy minde [b]; exclude al things saue God, and what makes to the seeking of him; and the doore being shut, seeke him.

[b] Math. 6, 6

And with thine whole hearte saie vnto God, I seeke thy face, ô Lord, I seeke euen thy face.

Oh then, O Lord my God [c], giue thou mine heart instructyons, both where & how to seeke thee; both where and howe to finde thee.

[c] Psal. 7, 1.

O Lord, if heere thou art not wher shal I seke thee absent? but if thou art euerie where [d], then why doo I not see thee present?

[d] Ecc. 23, 28 Ierc. 23, 24.

But

But vndoubtedlie thou dwelleſt in the light that none can attaine vnto[c].

[c] 1 Tim. 6. 16

But how may I come vnto the light that cannot bee attained? Or who ſhal guide, and conduct me thereinto, that therein I may beholde thee? Furthermore by what tokens, and with what face may I ſeeke thee?

O Lord my God, I neuer ſaw thee[f]; I knowe not thy countenance.

[f] Ioh. 1. 18.

Then what ſhal he do ô Lord, moſt hie[g], what ſhal this thy far exiled ſeruãt do[h]? what ſhall thy ſeruant doe, who is in perplexitie through the loue of thee; and caſt away far from thy preſence

[g] Luk. 2. 14
[h] Heb. 11. 13

Lo, he longeth greatlie to behold thee; yet thy countenance is far from his ſight. He deſireth to come vnto thee; yet vnto thy dwelling no man can attaine[i]. He coueteth to find thee; yet he wot-

[i] 1 Tim. 6 16

wotteth not where. He loueth to seeke thee; yet he knoweth not thy face.

Chap. 30.

How through sinne man both lost the sight of God, and *found wretchednes.*

O Lorde, thou art my god[a], & my Lord[b], yet did I neuer see thee[c]: thou hast both made mee[d], yea and made me againe[e] and bestowed vpon me what good things soeuer I enioy[f], yette hitherto haue I neither seene nor knowne thee.

[a] psalm. 7, 1
[b] Mat. 4, 10.
[c] Iohn. 1, 18
[d] psal. 100 3
[e] Galat. 4, 4
[f] 1. Cor. 4, 7

To be short, I am made to see yet hitherto haue not I attayned the thinge, that I was made for. O miserable condition of man seeing hee hath so vndiscreetlie forgone that, for which he was created! O heauie, and ô hard chance!

Alas,

Alas, alas what hath he forgon and what hath he found? what is lost, and what hath remained?

He hath forgon happines, for which he was made; and he hath found miserie[g], for which he was not made. Hee hath loste that, without which nothing is happie; and that remaineth which of it selfe is meerelie miserable.

[g] Gen. 3, 16

Man did then eate euen the Angels meate, which now hee desireth; and nowe he feedeth vpon the bread of sorow, which then he knew not.

O Lord, how long wilt thou forget, for euer[h]! How long wilt thou hide thy face from vs! when wilt thou respect, and heare vs! when wilte thou inlighten our eies, and showe vs thy countenance? when wilt thou restore thy selfe vnto vs.

[h] psal, 13, 1

Behold and heare vs, O Lord our God: lighten our eies, and show

shewe vs thy selfe. Restore thy selfe to vs, that we may prosper, without whome we are in suche miserie. Inuite vs, and helpe vs, Lord, we beseech thee.

Mine hart is becom sorowfull being made desolate: O make it cheerefull againe, Lorde, with thy consolation.

I haue begunne to seeke thee with an hungrie stomach, O let mee not giue ouer vnrefreshed of thee; I come with a greedie appetite, let me not departe vnfed; I who am in pouertie, come vnto thee that art rich [i]; in myserie, vnto thee most merciful [k], ô let me not goe awaie emptie, and contemned.

i Ro. 10, 12. Ephes. 2, 4.
k 2 Cor, 1, 3.

O Lord, I am bowed and crooked verie sore [l], erect me that I may looke vp, and behold thee.

l Psal. 38, 6,

Mine iniquities are gon ouer mine heade, and as a weightie burden, they are too heauie for mee.

mee.

O vnwrap, and vnloade me, that the deepe ſwallow me not vp[m].

[m] Pſa.69,15

Teach me to ſeeke thee, and ſhowe thy ſelfe to him that ſeeketh thee: for I can neither ſeeke thee, without thou teach mee; neither finde thee, excepte thou reueale thy ſelfe.

Let me ſeeke thee in deſiring and deſire thee in ſeekinge; let me finde thee in louinge, and loue thee in finding.

Chap. 31.
Of God his wonderful mercie.

I Confeſſe LORDE, thanks to thee therefore, that thou haſte made me after thine owne image[a], to the end I ſhuld remember thee, thinke on thee, and loue thee.

[a] Gen. 1,26. Coloſ. 3,10.

Not-

Notwithstanding, through the corruption of wickednes thine image is so defaced, and so blurred with the smoake of sinne, that, without thou renewe, and reforme the same, it can not doo the thing, for which it was created.

Wherefore, Lorde, whoe giuest the gift of faith[b], I beseech thee, giue mee grace perfectlie to knowe howe great thou art.

[b] Rom. 12,3

For according to our beleefe thou art: and wee beleeue thee to be such a thinge, than which there can be imagined nothing either for quantitie greater[c], or for vertue better[d].

[c] Ier. 32, 18
[d] Isay c. 6, 3

Then what art thou, O Lorde God, than whom nothing is either greater, or better: but euen that, which being onelie the soueraigne good thing of al others of it selfe, hath made all other

things

things of nothing[e]. [e] Genes. 1, 1

Then what good thing is there wanting to the soueraign goodnes[f] through whome is euerye good thing? [f] Iame. 1, 17

Wherefore thou art righteous[g], and true[h], and blessed[i], & whatsoeuer is otherwise, better is it not to be at al, than to be. [g] Psal. 11, 7 [h] Esai. 45, 21 [i] Reue. 5, 12

But if thou art altogether most singularlie good, howe is it that thou spareste the wicked? Is it because thy mercy is ouer al thy works[k]? But this lieth hid in the light which none canne attaine vnto[l]. [k] Psal. 145, 9 [l] 1. Tim. 6, 16

Verelie the fountaine, whence the riuer of thy mercye doothe flowe, lieth hid in the deepe and most secret bottome of thy goodnes.

For, although thou art wholie and soueraignlie righteous; yet thou spareste of thy goodnesse the wicked[m], because thou art who [m] Mat. 5, 45

 lie,

lie and moſt ſingularlie merci
ful too.

For in very deede thou ſhouldeſt not bee ſo ſingularlie good vnleſſe thou wert gratious to ſome offenders.

For he who is good both to the iuſt and to the vniuſte, is better than he who ſheweth fauor onlie to the good.

And hee which is good to the wicked, both by ſparing, and by puniſhing thē, is better than he who is good onlie by puniſhing.

So thou art therfore merciſull, becauſe thou art altogither, and ſoueraignelie good.

Chap. 32.

The happie ſtate of ſuch as enioy the ioyes of heauen.

O Infinit goodnes, paſſing all vnderſtanding!

Let that mercye come

come vpon mee, which proceedeth from such riches;

Let it haue influence into me which floweth from thee; spare of thy mercie, but reuenge not in thy iustice.

Rise vp now, ô my soule, and lifte vp al thine vnderstanding; consider so well as thou canst, how great, and what manner of good thing, God is.

For if eache particular good thing be delectable, waie aduisedlie how delightful that good thinge is, which conteineth the sweeteneſse of al good thinges[a]; and not such as commonlie we perceaue of things created, but so muche differing there from, as the creator differeth from the creature!

For if the life created bee good; howe good is the life that created it[b]! If the welfare that is wrought, delight; howe

[a] 1. Cori. 2.

[b] Ioh. 11. 25

shal the welfare which worketh
[c] Isaie.12,1 al saluation [c], delighte! If the
wisedome consistinge in the
mynde, or in the knowledge o
knowne things, be louelie; how
louelie is that wisedome which
made and created all thinges o
[d] Iohn.1,1,2 Prouc.8,22, nothing [d]. To be short, if there
bee muche and great delight in
delectable thinges; what and
howe great shal the pleasure be
in him, whoe made these delec-
table things.

Oh what shal he haue, or what
shal he not haue, that enioyeth
this felicitie? doubtles, whatsoe-
uer he can wish, he shal haue it;
and what hee woulde not haue,
shal not come to him.

For there shall bee the goodes
bothe of soule and bodie, suche
goods as eie hath not seene [e], ney
[e] 1.Cori.2,9 ther eare hath hearde, neither
came into mans hart.

Chap

Chap. 33
That ſouer aigne happines is to be ſought for.

WHIE then rangeſt thou aboute, O ſillie manne, ſeeking the goodes of thy ſoule, and of thy body? Loue one good in which are al good things, and it ſufficeth. Deſire the ſimple good, which is al that good is, and it is enough.

For what loueſt thou, O my fleſh? what deſireſt thou, ô my ſoule? There it is whatſoeuer thou loueſt; there it is whatſoeuer thou deſireſt.

If beautie delight thee; the iuſt men ſhal ſhine as the ſun[a]: If either ſuch ſwiftnes, ſtrength or libertie of the bodie, as nothing may withſtand, they ſhall be as the Angels of God in heauen[b]. For it is ſowne a naturall

[a] Mat. 13, 43

[b] Mat. 22, 30

[c] 1 Cor. 15, verse, 44 bodie[c], but shal rise a spirituall bodie, to witte, by the power of God, not through the strength of nature:

If a long, and an helthful life; there shall bee found eternitie, and eternal soundnes[d], because the righteous shall liue euer[e]; theyr rewarde also is with the Lord:

[d] Rene 21,4
[e] Wisd 5,15

If satietie; when the glorie of the Lorde appeareth, they shall be filled:

[f] psal. 17,15

If drunkennes; they shall be satisfied with the fatnesse of the Lords house[g]:

[g] psal. 36,8.

If pleasant musicke; the Angels there shal sing praises without ceasing vnto the Lord;

If al maner honest, not vnhoneste pleasure; the Lorde shall giue them drinke out of the riuer of his pleasures[h]:

[h] psal, 36, 8

If wisedome; the verie wisedome of God shal shew it selfe

to

to them[i]:

[i] 1. Cori, 13 verse 12

If faithful amitie; they shall both loue God more than themselues, and one another as themselues; yea, and God shall loue them, more than they can themselues. For they loue both him, themselues, & one another thorough him; and he loueth both himselfe, and them too through himselfe.

If concord, all they shal be of one minde[k], for they shall will nothing, but what God willeth himselfe.

[k] 1. Cor. 13, verse. 13

If power; they shall haue full power ouer their owne will, as God hath of his. For as God of himselfe can doe what he wil: so they canne doe what they wil, through him. Because, as they list none otherwise, than he listeth: so hee listeth, as they list, and what hee wil, muste needes come to passe.

If honor, and wealth, God w
make his good and faithful se
uants [l], rulers ouer much; ye
they shal be called the sonnes
God [m], yea and goddes too; an
be the heires, euen the heires
God, and heires annexed wit
Christ.

To conclude, if certaine sec
ritie; they shal bee as sure tha
that felicity shall not faile them
[n], as they are sure that neyther
they for their partt woulde wil-
lingly forgo the same, nor God
for his part wil bereue his frends
thereof against their willes; nor
that any thing is so mighty, that
it can separate God and them.

Nowe what, and how great
ioy is there, where such and
so great felicitie is!

l Mat. 25, 23
m Rom. 8. 16 17
n Rene 7, 15

Chap. 34.

How the Sancts loue each other mutuallie in *Heauen.*

Hart of man; ô poore heart, O heart full of miseries, yea ouerwhelmed with miseries, how greatlie wouldest thou reioice, if thou aboundedst with these good things?

Aske euen the most secret cogitations of thine heart, if they could receaue the ioye of so excellent blisse.

But if another whom thou louest as thy selfe, dyd enioy with thee the like felicitie, doubtlesse thy ioy woulde be doubled, because thou wouldest so muche reioice at his felicity, as at thine owne.

Now if two, or three, or moe, were so blessed of GOD, thou

wouldeſt be as glad for each of them, as for thy ſelfe, if thou dideſt loue them euen as thy ſelfe.

Then how great ſhall the ioy be in that perfect loue of the innumerable companye of bleſſed Angels and menne; where each ſhall loue another euen as himſelfe! for euerie man there ſhall reioice as muche for the happie eſtate of each particular perſon, as for his owne felicitie.

If therefore the heart of man ſhall hardlie receaue the ioye of his owne bliſſe, howe ſhall it comprehend ſuch great ioies of ſo manie of his friendes! for vndoubtedlie, euen as wee loue a man, ſo ſhal we bee glad for his felicitie.

As in that bleſſed happineſſe euery man ſhal loue God ſoueraignelie aboue himſelfe, and al others with him: ſo moſt ſingularlie ſhall each manne be more glad

glad of Gods felicitie, than of his owne, and of al others with him.

And if they ſhall ſo loue God with al their harts, with al their mindes and with al their ſoules, that neither al their harts, nor al their mindes, nor al their ſoules can be able to comprehend the excellencie of the loue: aſſuredlie the ſaints with al their harts, with al their minds, and with al their ſoules ſhall ſo reioyce, as neither their heartes, nor their mindes, nor their ſoules, ſhal be able to comprehend the abounDant ſtreames of celeſtial ioy.

Chap. 35.

Of the perfect ioy of eternal life.

O MY God[a], and my Lord[b], mine hope[c], & the ioye of mine hearte, reſolue my ſoule whether this bee the ioye where-

a Pſalm. 7, 1.
b Mat. 4, 10.
c Pſal. 18, 2

whereof thou speakest by thye Sonne, Aske, and yee shall receaue[d], that your ioye maye be ful. For I haue found a certaine ioye which is full, yea, and more than ful.

[d] Ioh. 16, 24

For notwithstanding ỹ whole hart be ful, the whole mind ful; the whole soule, ful; yea, whole man, full of this ioye: yet shall there remaine ioye for all that which is incomprehensible.

So then, that whole ioye shall not enter into the reioycers; but all the reioicers shall enter into the ioy of their maister[e].

[e] Matt. 25, 21

Speake Lorde, tell thy seruant secretlie in mine heart, if this be the ioye whereinto thy seruants shal enter, whoe shal enter into their maysters ioy.

But surelie that ioye, wherewith thine electe shall reioice, neyther hath eie seene[f], nor eare hath heard, nor entred euer into

[f] 1. Cor. 2, 9

the

the hart of man.

Then Lord, I haue not yet conceaued in minde, much leſſe vttered by wordes, howe greatlie thine elect ſhal reioice.

Vndoubtedlie they ſhal ſo greatelie reioyce, as they ſhall loue, they ſhal ſo entirelie loue, as they ſhall know thee, ô Lord.

And howe entirelie ſhal they loue thee! ſurelie neither mans eie hath ſeene, nor his eare hard nor came it euer into his hearte in this world[g], howe perfectlie they ſhal both knowe thee[h], & loue thee in the world to come.

g Eſa, 64, 4
h 1 Co. 13, 12

O my God, I beſeeche thee, graunt that I maye knowe thee, loue thee, and reioice in thee.

And although I cannot ſo thoroughlie doo ſo in this life as I ſhoulde, yet giue mee grace to profite from daie to daie, vntil I come vnto perfection.

Let thy knowledge ſo growe

vp

vp within me heere, ỹ it may be found ripe there; and thy loue ſo encreaſe within me heer, that it may be perfect there; that my ioy may be great heere in hope, and in deede ful there.

O iuſt God, my humble ſute is, that I may haue the thinge which thou promiſeſt, euen that my ioy may be full[i].

[i] Iob.16.24

In the meane ſpace, let my mind meditate thereof, my tong ſpeake thereof, mine heart long for it, my ſpeech reaſon thereof & my ſoule hunger for the ſame Let my fleſhe thirſte therefore, and al my ſubſtance deſire it, euen vntil I enter into the ioie of my maiſter[k], there to abide for euer and euer, Amen.

[k] Mat.25.21

FINIS.

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